

able to transform, for instance, the disposition of a Dane to that of an Italian ? So far as present knowledge goes we must reply in the negative. With however much artistic training, Englishmen will not catch the ecstatic *abandon* of the Mediterranean temperament. In external behaviour culture may produce striking resemblances between different individuals and races. But it appears to leave the original character fundamentally unchanged. The force of habit has, in fact, its limitations. It regularizes our impulses not, it would seem, by modifying their innate strength, but by facilitating their emergence into action. If we imagine the various instincts of humanity confined like the winds of *Tirolus*, and able to free themselves, each through an orifice of its own, habits increase the influence of certain of them by widening the outlets for their emergence, and so augmenting the stream of their activity. Within the receptacle their innate strength, or *potential*, remains unchanged. So we may observe that, under the influence of a strong excitement, such as is occasioned by war, love or acute emulation, the passions of the race display themselves in their innate peculiarity. When an impulse is innately weak, no enlargement of outlet will avail to give it sufficient strength to overcome competing impulses: when it is innately strong, it does not need the

assistance of
habit to flood the disposition with its
activity.

But it has been the theme of this
chapter to
explain that, although culture does not
alter the
strength of man's heritable impulses, it
regulates
their action upon his conduct. and
works
ordinary changes not only in
behaviour but in
habits of mind, or ideals. If a further
illustration
is required, we may find it in the lives of
Christian
converts. Changes of religion
undoubtedly leave